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A
S E R M O N

P R E A C H ' D

In St. JOHN'S Church

In U T R E C H T

On Sunday March $\frac{2}{20}$ } 1711.

Being the Day after the

A N N I V E R S A R Y

Of Her M A J E S T Y ' S

Happy Accession to the Throne.

By THOMAS DIBBEN, A. M. Rector of *Great Fontmel*
in *Dorsetshire*, and Chaplain to his Excellency the
Lord PRIVY SEAL

Publish'd by the Command of their Excellency's Her Majesty's Plenipotentiary's at the Congress of Utrecht.

U T R E C H T,

Printed by WILLIAM vande WATER, Printer to the
University. MDCCXII.

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On Sunday March 23 1711
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ANNIVERSARY
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Ps. xxxvii. 6.

*Commit thy way, unto the Lord, trust also in Him,
and He shall bring it to passe.*



In these Words wee may observe this plain and excellent Admonition; that through the whole Course of Our Lives, under all the various Accidents, and Changes of them, whatever wee do or Suffer, we must entirely submit ourselves to the Will of God; by his most holy Law wee must rule our Actions, and cheerfully depend upon his Providence, after we have done our best Endeavours, for whatsoever Issue, He in his Eternal Wisdom shall think fit to determine; always remembering, that not those things, which wee purpose, but which His Providence brings to pass, are most expedient for us.

And now, to add the greater Weight to this excellent Instruction, wee have it recommended out of the mouth of a *Prince*, and *Prophet*, one that whither in Adversity, or Prosperity, from a full Experience of either Condition, had abundantly learned the usefulness of the Rule, which he is giving. God had been pleased to call him early to Honour & Labour; through a long succession of Evils, and Deliverances, the one as

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a tryal of his Faith, the other as the Reward of his hope, that God in whom he trusted, supported him: through many a difficult Step, by amazing and intricate Counsells of Providence, was this Anointed of God guided to a Throne: yet there, *Trouble and Heaviness took hold upon him*; from the Arms of the *Philistines* and the Strivings of his own People, among rebellious Children, and assuming Servants, he still found new difficulties to be encountred; and ever came of the Conqueror, armed with this holy Resolution, not to relie on his own Strength, but only on *God the Rock of his Salvation*. Indeed in one place we find him unadvisedly crying out, *He should never be moved, God had made his Hill so Strong*; but in the next verse he adds, *Thou didst hide thy Face, and I was troubled*; so weak is their Confidence, that build on any humane Appearances, and so universally necessary for all Times, Degrees, and Conditions, is this good Advice in my Text, *Commit thy way unto the Lord, put also thy Trust in Him, and He shall bring it to passe.*

2f. xxx. 6.

In discoursing on these words, I shall consider

First, the Reasonableness of this Rule, as it relates to the All-Sufficiency of that *God, who careth for us*;

Secondly the Usefullness of it, as it regards the Ease, and Happyness of such, as place their Confidence in *Him*.

First the Reasonableness of the Rule here prescribed.

I am persuaded, that I am now speaking to men; that are already convinced, there is a God, that made, and a Providence, that governs the World; that can behold the Finger of God confessed in all the Parts of the Creation, through that beautifull Order, and Harmony in which they are disposed; in every dispensation of his

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Providence; in his Judgments, and in his Mercies towards mankind: An Evidence, that, which ever Way we look, whether into Ourselves, or into the World, meets us with undeniable Conviction; and which, even without the additional Solemnity of Miracles, which Omnipotence sometimes exerts itself to work, may in the most ordinary, and familiar Instances of life, teach us to cry out in the words of the Psalmist, *Marvellous are thy Works and that my Soul Knoweth right well.* Job. xii. 7.

Ask now the Beasts, saith Job, and they shall teach thee, and the Fowls of the Air, and they shall tell thee, or speak to the Earth, and it shall teach thee, and the Fishes of the Sea shall declare unto thee; who knoweth not in all these, that the hand of Lord has wrought this? Without insisting therefore in a Christian Congregation on the Proof of that, which *Heathens* by the Light of Nature learned, and even irrational Beings may tell us, I shall rather consider, what wee are more apt to overlook, the necessary Reflections, that these noble Ideas of God, ought to raise in our minds; that so by contemplating the *Power*, the *Wisdom*, and the *Goodness* of that God, with whom wee have to doe, we may be the better persuaded, to take the Advice of the *Royal Prophet* in my Text. *Commit thy ways unto the Lord, put also thy trust in Him &c.* Job. xii. 7.

First, then, if wee are truly convinced, that there is an *Allmighty Power* presiding over all our Actions, that disposeth of all Events, and hath from Eternity directed them so such certain Ends, as are most agreeable in his Sight, why the Consequence of this is, that wee are in the Hands of God, and whether Willing, or Un-

willing, to his Power we must Submit. All that is required at our hands is, that wee make that our *Willing*; which is our *Reasonable* Service, that wee spend not the Life, and Breath, given unto other ends, in fighting against *God*, and contending with *our Maker*; but meekly and quietly take up that share of the Burthen of Life, which he hath allotted us; which only the Divine Hand, that imposeth it, and our entire Resignation under it, can make light and easie to Our Souls. To this purpose, wee find God pleading with his servant Job: *Hast thou an Arm like God, or canst thou thunder with a Voice like Him? Deck thy self now with Majesty and Excellency, and array thy self with Glory & Beauty; then will I also confess unto thee, that thy own Right hand can save thee.* This is the Demand which the God of Heaven makes to the Work of his Hands; and how unable Dust and ashes is to answer it, Our own Souls witness against us. If our present Health, and Strength be our Security; why the very Air, wee breath, *the things which should be for our Health*, and even our own *Table may be made a Snare to us*: Do we place our Trust in Wisdom, Honour, or Power? lett us ask, what is become of those mighty Kingdoms, which once were a Terrour to the World, founded upon Strength, and Counsel, and designed to last *so long as the Sun, and Moon should endure*? Where are the great Names, that layed, and ruined those strong Foundations? *even as the Cities which they have destroyed, their Memorial is perished with them.* The holy *David*, who gives us this admirable rule in my Text, was once himself an unhappy Instance of neglecting it, when *forgetting God, and trusting in the Arm* of

Job. xl. 9.

2 Sam.
xxiv.

of *Flesh*, he vainly resolved to number that People, of whom God had said, *they should be as the Stars of Heaven for multitude*: but he had humbler thoughts, when the *Prophet* was sent, to offer him the miserable Choice, he was to make, out of the three most dreadful Judgments of an offended God: Yet even was this a Mercy, and such the Penitent David acknowledged it, when he cheerfully Submitted, *to fall in to the Hands of God*, and wisely preferred the Horrors of a devouring *Plague*, before the miseries of a lingering *War*: The Result was, that he quickly found the vanity of trusting in the Numbers of a People, whom the Sword of God, either in the Hands of his Angel, or of his Instruments the *Philistines*, was soon able to destroy from off the face of the Earth.

If then wee have to do with a GOD, *jealous of his Honour*; if we confess, that we are sinfull, weak and miserable before him; if we are sensible, that we are subject to Passion, and Infirmitie, to decay, and Death; that even the Space, and Power, which we have to offend him, depend upon his Will; and that we *live, and move* only so long, and to such Ends, as his Almighty Power has prescribed us, what Madness is it, thus unprepared, to goe out *to meet our God*? what Vanity for the *Clay*, to ask its Maker, *why hast thou framed me thus*? and how much better should we be employed, in submitting our fond Reasoning, and vain Imaginations to that *Infinite Wisdom, that Knows whereof we are made*? And this Consideration is the *second Motive*, which should incline us to an entire Submission to the Will of God, that as his Power, so also his wisdom is Infinite.

1 COR. III,
12.

Of the *Wisdom of this World*, wee are assured, that *it is foolishness with God*; and so, were it thoroughly detected, must it appear too in the eyes of men: how narrow, and confined, how subjected to Passion, Prejudice, and mistake; how low its End, and how mean and uncertain its Pursuits; how it is lost in distant Objects, and sees, but *darkly and as in a Glass*, the things, that are most familiar to its view. But *God sees not as man sees*: He that is from all Eternity, to day, and for ever the same, that at once is present to all the Successive Portions of Time, and sees, and disposes the various Productions of them; that *beheld us in our Mothers Womb*, yet being *imperfect*, and saw all the various Paths of Vertue, or Vanity, which wee have since beentreading, and the many Changes and Chances of Life, yet allotted us to go through, to *Him Allpowerfull, and Allwise*, wee are exhorted to *commit our Ways*, to whose Glory, and to the settingforth of whose Providence, wee with all the rest of the Creation joyn to conduce, in whatsoever Degree or Condition, his Infinite Wisdom hath thought fit to place us. However therefore Men may glory in that portion of Riches, Wisdom, or Honour, with which God hath entrusted them; whatever Share they may ascribe to themselves, in the Art of Laying, or the means of compassing their uncertain Designs; they are only acting the Part, that God and Nature hath allotted them; and even then, when they are striving against his Power, are unknowingly labouring to that End, to which his unerring Wisdom hath assigned them: Even he that unobserved, and unenvyed *eats his bread in the Sweat of his brows*, and confines his cares within the Compass
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of a slender Family ; and the Man , that with more enlarged Desires , and more sensible Pain seems to turn and dispose the Fate of Kingdoms , both these are , in their different ways , pursuing the Steps , which Providence hath chalk'd out ; and both , perhaps , to the last Moment of their Lives , designing something , widely different from what the Wisdom of God hath determined to bring to pass by them. Nay the most profligate among men , they that *will not that God should reign over them* , that seem to be the most unprofitable Part of the works of his Hande , and directly to oppose the great Ends of their Creation , even these , however murmuring , or repining , are reserved , by their Punishment , to glorify God in the dreadful Day of his Visitation.

And of this we have a plain and terrible Instance out of the Lesson we have been reading for this mornings service : He that had asked , *Who is the Lord , that he should obey , his Voice* , we find , was quickly taught by his affliction , in humbler Terms to acknowledge , *the Lord is righteous , and I and my People are wicked* ; and when after his many changes of sinning and repenting , when he had seen and survived so many Plagues , and now ready to perish by the last and dreadfulest of them , *In every Deed , saith God , for this Cause have I raised thee up , for to show my Power in thee , and that my Name may be declared thro all the Earth*. And now would the Successors to this Mans Pride and vain glory , would the *Great men and the Mighty men , that one day must call upon the mountains and the Hills , to cover and hide them from the Wrath of the Lamb* , would they consider , whilst they are troubling the World , and
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vexing their own Souls, that they are only the Instruments of Gods Vengeance, raised up by Him for the Punishment of a Wicked World; that when His Ends are accomplished, and the *Measure of their Iniquity is full*, they themselves must *drink the Dregs of the Cup of his Fury*; this Consideration would certainly be an Allay to that Pride of Power, and Lust of Ambition, to which the Blood, that is Spilt, is wantonly sacrificed; for every Drop of which, unjustly, or unnecessarily shed, a severe Account, if God be mercifull to them, must even in the Calamities of this Life, be exacted at their hands.

But whatsoever Woes be denounced against the unhappy Authors, Our Saviour assures us; *it must needs be, that Offences must come*. Even all the impious Actions of the Rebellious People of the Jews, that Catalogue of Blood, which our blessed Lord gives against them, from righteous *Abel* down to *Zacharias*; even the Completion of their Guilt, the Murther of that *Holy and Just one*, whom they by wicked hands crucified and slew, this, *St. Peter* assures us, *was by the determinate Counsel, and Foreknowledge of God*: The *High Priest* that unwittingly prophesied the Necessity of that Sacrifice for the People, and those miserable Men, that assisted in the Completion of his Prediction; the *Judas* that betrayed, the Governour, that condemned him; and the very Soldiers that mocked him, all these had their Power committed to them by God, and the Parts, which they were to have in that horrid Fact, plainly assigned them out of the Mouths of his holy Prophets: only the Guilt was their own; *upon themselves and upon their Children*, according to their horrible

ble Wish, was his *Bloud to be required*, and still does it rest upon them, in that exemplary manner, that nothing less than a Miracle can account for that prodigious Instance of continued Infamy and Distresse, which they have remained to Succeeding Generations.

But secondly, besides all this, in nothing more does the Wisdom of God display itself, in the ordinary Dealings of Providence with Mankind, than in making Happyness or Misery, not only the future Reward, but also the natural Result even in this Life, of our Good or Evill Actions. And so the Wiseman assures us, in the Description, he is giving of that *Heavenly Wisdom*, which begins with the Fear of the Lord: *Length of Days is in her Right hand, and in her Left hand Riches and Honour*: these, we behold, are sometimes, the undoubted and visible effect of a Life spent in promoting the Honour of God, and the Good of Mankind: but his Assertion, in the next verse, holds applicable to all Degrees, and Conditions: *Her Ways are Ways of Pleasantness, and all her Paths are Peace*. On the other Side, there is scarce a Sin, that wee can name, or Lust to which we are Subject, but what brings its Punishment along with it. Pride, Envy and Malice are in the very Act tormenting to the miserable Sinner, and Lust, Riot, and Excess, with all that train of Infamy, Want, and Diseases, that attend them, Sufficiently recompense for the imaginary Pleasure, which accompanys the short Enjoyment of them: And as for more daring Sinners, for Secret Murderers, open Blasphemers, and bloud thirtie Tyrants, the Hand of God hath in all Ages been so remarkable in their Destruction and their Punishment so exactly

PROV. III,
16.

adapted to their Crimes, that they themselves have been forced to acknowledge, *This is the Finger of God.* And if there be any Instances of such men whom it hath pleased God, for the Punishment of the World, to continue prosperous in it, their Conscience hath however been a severe Avenger, a more sensible Torment, than any this World can inflict, and therefore the more unsupportable, because it is the Image, and Foretast of that which they must expect hereafter.

But Secondly, the *Wisdom of God*, in the natural Tendency of Good, and Evil, to Happiness, or Misery, is yet more remarkably observed in the Rise, Encrease, Decay, and Subversion of each of those flourishing States, and Kingdoms, Successively built and established upon the ruins of another. *Righteousness*, we are well assured, *exalteth a Nation*, and how conformable to this the Wisdom of God acts, in the Strange Revolutions of those Empires, which have been by turns the Terror, and the Contempt of the World, all Times and Histories give us one continued Evidence: In every one of these, we may discern, how that *Temperance*, *Industry*, and *Counsel*, on which they were founded, have by degrees relaxed into *Excess*, *Security*, and *Weakness*; and how *Pride*, which ever comes before a Fall, hath prepared them by easie, & unobserved Steps for their approaching Ruine: And now when they are thus fitted by their Sins for Calamity, how hath every the least Accident, directed by the *Hand of God*, compleated the Ruine, which they themselves have been industriously forming! How sometimes the Numbers, wherein they trusted, the Conquests, in which they gloried, have been a snare to them; the Ambition of One, or the

the Rage of a Multitude, the Injuring their Neighbours, or the Neglecting their own Defence, either of these or ten thousand other Casualties, have been abundantly necessary to sink a falling Nation, which God hath marked out for Destruction.

And with Respect to this, *Cæsar* in his Account of the Civil War, makes this remarkable Reflection, *Fortuna, quæ plurimum potest, cum in aliis rebus, tum præcipue in Bello, parvis Momentis magnas rerum Mutationes efficit*: But had that Great Man lived to the Knowledge of *Jesus Christ*, and his Gospel, he might have learned that, what he calls *Fortune*, is nothing less than the *Finger of God*; and the *Changes*, in which he was the Instrument, the mighty Workings of his *Providence*; that for the Punishment of a corrupt and dissolute People, delighting in War, and ripe for Slaughter, the *Power*, which he had, was given him from Heaven, that *Happyness*, *Liberality*, *Conduct*, and *Sagacity*, with all those seeming *Vertues*, fit to enslave a Nation; that had they been less wicked, he had been less successful; God had perhaps not so far infatuated their Counsels; the Senate might sooner have put a Stop to these glorious Victory's, which were in the End to triumph over their Liberty's: their *Captain* then had not become their *Dictator*; and he himself had been saved from the Ruin, to which Prosperity at last betrayed him.

On the other side, where God hath a mind to save, how every Accident shall contribute to that mercifull End! How the Winds, and the Seasons, and even the Stars from Heaven shall seem to fight in their Courses! and as *Moses* told the Children of *Israel*, it is but standing Still, and seeing the Salvation of God. And this

Consideration of the Goodness of God is

Thirdly, the last and most persuasive motive, that can engage us to a Confidence in Him.

Now we that are *Christians*, that have the most amazing Example of the Love of God, in that He spared not his own Son, but gave him to die for our Sins, that we thro' Him might rise to Life everlasting, can we yet distrust the Goodness of our God, or doubt, that with Him, he will not freely give us all things? And have we not still undeniable and repeated Instances of his Protection over us, of that gracious Promise of our Blessed Lord to his Apostles, *Lo I am with you always, even to the End of the world?* That the word of God and our most Holy Faith should be still upheld against the malice of men and Devils, against the Strength and opposition of Ignorance, Pride and Interest, combined against it; that the few Righteous, that are sent as Sheep among the Wolves, are not worried by the wicked Numbers, that seek to devour them: that Civil Government still subsists against the Interest of designing men; and the Madness of a raging multitude; these and innumerable more Instances of the Goodness of God, his distinguishing favour towards the Righteous, his bringing them to great Honour, and comforting them on every side, abundantly joyn to declare, that his Mercy's are above all his works.

But what need have we of further Witnesses? let every man here look into himself, and behold in every part of his Life, the visible Footsteps of a Gracious God; through what a continued series of Changes, Tryals, and deliverances he hath preserved us to this Instant; how beyond our Hopes, and even sometimes

times against our Wills, he hath guided us to Happyness, through what a Chain of Accidents he hath brought us to this Hour of Mercy, to the Blessed Opportunity, which he now gives us, *of praising his Name before the Nations, and singing the songs of our Sion in a Strange Land*; how he hath disposed the Hearts of our Brethren to give Honour to our most holy Religion, to come acquainted with its Beauty's, and to observe the Purity, the Simplicity and the Decency of its Worship; that by the Secret Workings of his Providence, he hath brought into one Place the Expectation of many Nations to be decided, whither they are yet to rest from their Misery's, or must repeat again the Horrors of a bloody War; that His Wisdom hath raised us up Instruments equal to their Important charge, and that They have his Goodness to depend upon for the Issue. *O taste and See how gracious the Lord is, how blessed is the Man that trusteth in him*, and this brings me in the.

Second place briefly to consider the Ease and Happyness, which arises from our dependance on the Will of God.

First then it gives us a pleasing Reflection on our past Actions.

Secondly an easy Resentment under our present Circumstances.

And here first, what nobler object of endless Pleasure can a good Christian form to himself, than to look back upon the part of Life, which he hath passed, and in every Step to admire and adore the visible Marks of Infinite Wisdom and Mercy? that *he hath made him only a little lower than the Angels*; that he hath given him an Immortal Soul, and endued it with noble Desires,

not to be contented with this Worlds Good, but aspiring to Heaven, from whence it was taken; that He hath made Known to us his blessed Will, to guide us thither, and gives us himself to be *the Way, the Truth, and the Life*. These Speculations as they are the most exalted Entertainment of a resigned Mind; so the next and most immediate Pleasure becoming a Man, and a Christian, is to remember that to his utmost Endeavour, he hath acted conformable to the Will of God; that he hath in all the Instances of His most glorious Attributes, Submitted to His Power, adored His Wisdom, and depended upon His Goodness; that to all this a quiet Conscience bears him Witness, *and the Spirit of God gives Testimony to it*. Without such assurance a Man dares not *commit his Ways to God*, nor put his Cause in the Hands of Him, *that only judgeth righteously*. He knows, that *God is not the Huthor of Sin*, nor the Encourager of Idleness; that if *we trust in God*, *we must be doing Good*; that *hiding our Talents*, is in His Sight, abusing them; and that only there the Conscience pronounces Comfort, where a pious Life hath given it Authority to speak.

And secondly, while a Man is thus Supported by God, and a good Conscience, and busy in doing his Duty, there can be no Place for any Resentment under his present Condition, no Leisure for Sinful Murmurings, fruitless Wishes, and unactive Despair.

Let those unhappy *Polititians*, that build their Confidence on this World, when they behold their Vanity of Hope, and God hath baffled their dark Contrivances, then when the Rage of Disappointment presses down their Souls, let them unprofitably wish, they had pursued

lued a more Substantial Good. A Designing *Ahitophel* if his Plots are frustrated, and his Counsels layed aside, immediately sinks under the Weight of Neglected and unsuccessful Pride: But a good *Hushai* then the more exerts his *Vigilance*, *Industry*, and every public *Vertue*, when the World hath most occasion for them; can preserve a Calmness of thinking and acting in the Midst of the Storm, that threatens; dares then be faithfull to his *Prince* and *Country*, when there is Danger in serving them; and God directs the Instrument, he hath chosen.

Now in both these, the Ends of Gods infinite Wisdom, and the Dealings of his Providence, although not acknowledged alike, are equally evident: the latter, as he acts agreeable to the Will of God, constant to himself, and to the same End of his Actions, treads firm, and secure: *he is not afraid of any evil tidings, for his heart standeth fast, and believeth in the Lord*: the other as his pursuits are various, as the different Lusts that lead them, and the various Accidents, that determine them; so must all his Ways be unstable; and *as his Hopes are only in this Life*, if in them he is disappointed, *he is of all Men the most miserable*.

These are some of the mighty Reasons, we have to induce us to submit our Ways to God, and such is the Security, Peace, and Happyness of them that put their trust in him. From what hath been said, I shall beg leave to draw some Inferences before I conclude.

First. Yow see that in all the Instances before you, as *Humility* is the first Step towards our Submission to the Will of God; so is *Pride*, the Principal Motive to our forsaking Him, and relying on our own Strength;

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a Vice, that destroyeth the very End, it proposes; that is founded only upon the Weakness of the Owner; that most effectually hides the *Talent*, with which God hath entrusted him, and renders the little, that he hath, useless to himself; and insupportable to his Neighbour.

Could we by our own Wisdom or Power change our Corruptible Nature, and add length of Days to our Sinful Lives; could we by our most curious Search enter into the Counsels of the *Allmighty*, or by our repeated Murmurings alter the Decree that is gone out against us; could we cast the *Lot* into the *Lap*, and reserve the Disposal to our own Pleasure, then might we be tempted to Step into the *Place of God*, to take His Business out of His Hands, and chose for our selves the Ways, which our vain Imaginations lead us. But what are we, sinful, weak and miserable, that we should fight against God; that we should prescribe to Him the *Times*, and the *Seasons*, and the *Instruments*, by which He is to act; that we should be vainly laying down Schemes of *Providence* for Ages to come, when we Know not, what a Day or an Hour wil bring forth?

Secondly, as disputing with our God, and repining against His Providence is the most heinous Act of Provocation against Him, so the Next, and that which comes the nearest to it, is their Gailt, that murmur against the *Powers*, that are ordained of God; those filthy Dreamers, that despise Dominion, and speak evil of Dignitys. These are Spots in our Feasts of Charity; Clouds without Water, carried about with every Wind; Trees without Fruit: And yet ignorant and unprofitable, as they are, even somtimes the meanest of the People, and always the least Sufficient for these things,

things, shall uncalled intrude into the Counsels of their Rulers; shal inform their Princes, and teach their Senators *Wisdom*; and as Chance or Prejudice leads them, familiarly praise or condemn the things, which they do not understand.

Now against the Malice of such Censurers, what Good Princes, with all their Power, Integrity, and Success can ever be safe? *Tyranny*, and *Oppression* may perhaps in their Fears be secured against them: A revengful Herod shal be sure seldom to hear any thing, that is unpleasing: in the midst of his Rage against God, and troubling His Church, he shall meet the Applauses of his People, and hear his Solemn Blasphemys stiled the Voice of a God: whilst the Man after Gods own heart, a holy David, and a meek Moses must bear the Follies of Nabal and the Gainsayings of Coreb, at a time when they are labouring for their Peace, and only their Murmurings delay the Blessing, which God has in Store for them.

But let us not so return our thanks to God for all the Mercy's of the past Day which wee have been so lately commemorating; a Day, which besides the annual Return of Mercy, it brings with it, gives us a Promise of lasting *Happyness*, of *Righteousness*, and *Peace* to be established to succeeding Generations; and which, if Posterity be mindfull of the Blessing, will be for ever in holy thanks remembered, whilst those Temples of Praise shall remain, which the Piety of our Queen, with the wisdom of Her Parliament is now designing; as Her humble Acknowledgment for the Mercy's, which She hath already received, & the most effectual means to procure the continuance of them. These are the Riches, She has saved, and the Trophys She raises, out of the mighty Conquests with

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with which Her Army's have been blest ; out of all those Countrys and Kingdoms, Her Hand has saved and bestowed : A Design wel becoming a *Conqueror*, that knows, *only to God, the Glory is to be given.*

How acceptable all Her offerings are in the sight of God, and how well placed the *Confidence* which She has built *on the Rock of Her Salvation*, not only the Good She has received, but the Evils, from which She has been Saved, abundantly testifie; and both distinguishing this peculiar Day of Mercy, which we, and the Nations round about us, must joyn to blefs.

How near it was becoming a *Day of Trouble and of Rebuke*; a *Day, whereon only our Enimys should rejoyce*, the audacious Villany then contrived sufficiently shewed us; that unsuccessfull *Blow*, designed to wound the best of *Princes*, through the Heart of the nearest of Her *Servants*. But the Protection, that evermore dwels with Innocence, the Conscientious Discharge of his Duty, in which that *Good Servant* was found employed; and the *Supplications* which were then offering up to God for the *Queen, and all, that are put in Authority under Her*, these took away the Force of the Malice; what was left, served only to Strengthen the Throne, it mean'd to Shake; and to evidence to the World, how *the Angel of the Lord tarrieth round about them that fear Him, and delivereth them.*

And now in the midst of this Profusion of Blessings and Deliverances, what remains for us to ask, or a Gracious God to grant, to make the *Day*, we have been celebrating, yet more Beautiful in its Return, but that he would add to the rest of its Glorys the Gift of a lasting Peace? a Good, which, with humble Deference
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to his due Time, we may have Confidence to ask of God, for *He is the Author and the Lover* of it.

If then we have truly committed our Ways to Him, if we are yet ripe for His Mercy's, and our Souls are humbled enough before our Maker; if *God will be now Gracious to our Sion, and the time is come, that He will have mercy upon Her*, then we may be assured, the Prayers, which we have duly offered, are graciously heard, and the Desire of our Souls accepted before Him. But if *the Lusts, from whence come Wars and fightings among us*, are not yet mortified; if for the Tryal of our Faith, or for the Punishment of our Sins, *His Hand is yet lifted up*; if the Hearts of our Enemy's are still hardened, and there are more *Plagues* reserved by God to afflict them, *the Will of the Lord be done*: only let us take the Royal Prophets advice, *Tarry thou the Lords Leisure, be Strong, and He shall comfort thy Heart, and put thou thy trust in the Lord.*

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 if we are ripe for His Mercy, and our Souls are
 humbled enough before our Maker, if God will be good
 Gracious to our Sin, and the time is come that He will
 have mercy upon us, then we may be assured the Pri-
 ers, which we have duly offered, are graciously heard,
 and the Desire of our Souls accepted before Him. But
 if this is not the case, from whence come Wars and fighting, a-
 mong us, and not yet reconciled; if for the Trial of our
 Faith, or for the Punishment of our Sins, His Majesty
 yet lifted up, if the Hearts of our Enemies are still hard-
 ned, and there are more Plagues reserved by God to
 afflict them, the Lord be true, let us
 take the Royal Prophet's Advice, (Isa. 40) when the Lord
 shall be strong, and He shall comfort His People, and
 say, that they will trust in the Lord.

THE END